

301 classes of women wear, besides, a profusion of necklaces,
made of cornelian, turquoises, or amber, and they have
also massive ornaments of silver and brass, studded with
● 293 turquoises. Both men and women wear in their waist-
cloths or girdles a *Chakmak* (or leather case ornamented
with brass, containing flint, steel, and tinder), and the
men, besides, usually carry a knife or dagger in their
girdles. The women likewise carry a brass spoon, a
convex brass mirror, and a case of coarse needles
attached to their girdles; to these may be added a small
metal or wooden cup or quaigh, a single or double
flageolet, a metal spoon, and plate, all of which are
stuffed into the slackened breast of the dress, next the
skin, along with a ball of wool, a coil of rope, and a few
unleavened wheaten or barley cakes.

V.—FOOD.

262 The food of the common people usually consists of
565 thick barley cakes, or of barley-meal moistened with
water, with a broth of turnips, either fresh or dried,
according to the season, to which are added a few peas,
and a seasoning of salt and pepper. Meat is seldom
tasted by the poorer classes excepting upon occasions of
rejoicing, at a birth or marriage. Tea is now, I believe,
272 coming into common use, although I never myself saw
565 any of the labourers drinking it. Amongst the upper
classes tea is drunk two or three times a day. It is
made in a strong decoction with soda, then seasoned
with salt and churned with butter, until it acquires the
colour and consistency of thick rich cocoa or chocolate.
264 Wheaten cakes are eaten with it in the morning, either
plain or with butter and sugar. The same meal is

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god, and so on with the Gods of water (chhoo), wood (SHing), fields (zhing), store houses (páng), wealth (nor), etc. Beys hla is the God watching over one when travelling in foreign parts, khar i hla is the patron god of a castle or palace, and zhis hla and khim hla and hláloo are the Ladáki household gods.

GODDESS--hlámo. There are very few goddesses, the chief are "yum" the mother of all Buddhas, and dorje phakmo.

293 GOGGLES--migSHeI any kind of glass spectacles, migra a kind of eye-preserver, made by Ladákis out of horse hair, twisted into a kind of fine net work and shaped like goggles.

291 [54] GOWN--The ordinary dress of a Ladák woman consists of a patoo gown called "mo-GHos," in which the skirt and body are in one piece. A girdle or "skieyraks" is worn round the waist. On fair days and other great occasions they wear a petticoat, a skirt striped with red, green and yellow. These are called "stakta" and cost about 20 rupees each, as they come from Lhása. A cheaper kind of holiday skirt called "thigma" is made of pattoo with flowers stamped in colours upon it.

343 GRANARY--giábang large, pánga a store room for grain, such as every cultivator keeps in his house.

764 GRAVE--romkhang Buddhist funeral pyre, kabar Muhammadan grave. The Christian burial ground at Leh is called "róm khang" but a grave (without a monument) is called thurthrot and "pangso" is the earth mound over a grave. Khakchan or nantan, important. Also tsher-rdong chhak ches, to look grave.

231 GREYHOUND--lingskhee. The word means "sporting dog," but it is applied more particularly to greyhounds, these [55] being the only kind of sporting dog known to Ladákis.

243 GRIM--nas or ngomdok, beardless barley or "grim". This is the grain most in demand in Ladák. From it is made "satoo," which forms the food of the people, and "chhang," which is the national drink. It ripens at greater altitudes than other grains, (i.e., close up to 15,000 feet above the sea), it ripens more quickly, and it requires less manure.

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352 Chapter III, B.
Social and Religious Life.

Food.

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[273]

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Dress of Láhau and Spiti.

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[302]

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Láhau. The furniture in a Spiti house has a general resemblance to that in a Láhau one, but tubs and pails, the woodwork of which comes from Basáhir, are much used, and the churn for beating up the tea with salt and butter is never missing.

The Spiti men buy old cattle from the Láhaulis, and slaughter them in the autumn to furnish the larder for the six months of winter. In Láhau cattle are not slaughtered now-a-days (except perhaps in some villages at the head of the Bhága valley, and there it is done with the greatest secrecy); but five or six sheep are killed in each house at the beginning of the winter: the flesh dries, and will then keep good for any number of years: the older the meat, the greater the delicacy to the taste of a Láhau. The principal food of the Láhau is buck-wheat, boiled whole and eaten as gruel, or roasted and made into flour, which is then baked into cakes or mixed with *cháng* beer, and formed into dumplings. Parched barely-flour made into porridge is the every-day food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup; wheaten-flour is generally eaten in this way in Láhau. Butter and butter-milk are regular articles of diet in both countries. *Cháng*, a kind of beer brewed from rice and barley, is drunk generally, and tea and a kind of whisky by those who can afford it. All the people of Láhau will eat sheep that have died a natural death; and Dágis (Lehri) Lehaís and Baráirars will eat dead cows and bullocks; but it is said that the Hesis will not. Green food is never cultivated, though many wild plants and herbs are eaten as vegetables. Potatoes were introduced by the missionaries and are now grown in considerable quantity.

In Spiti the ordinary dress of the men consists of a skull-cap, a long loose frock or coat of thick woollen cloth girt in at the waist by a long and broad sash, and a pair of boots, with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton under-coat; the coat is generally the natural colour of the wool; the other articles are red, or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his *chakmak*, or flint and steel, and tinder-box, a metal spoon, and a bunch of the most fantastically shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking cup, a tobacco pouch, some parched barley-meal, and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone (a professing Buddhist, to adopt a phrase used among some Christians), he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the *Om méni* at every pause in the conversation. The monks, when not engaged in religious functions, go bare-headed, and wear a rosary of beads* instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot. The women wear a coat, sash, and boots like the men, but the coat is always of a dark colour; they also wear

* These beads are sometimes bits of a human skull, on the memento mori principle.

Beyond the High Himalayas

000 The man spoke. "Your medicine has made me ill. Now I am worse than I was."

"Why do you say that?"

"Because my arms itch all over. They did not itch until you gave me the medicine."

"Maybe the man is allergic to aspirin," I said to Rahul. And so I changed the prescription: one Empirin Compound now, one more in an hour, one in case the patient wakes up during the night.

In the morning I saw the patient. The headache and fever were gone; but the dry, rasping cough was still there. He agreed with me that he should return to Manali and not attempt Rothang Pass. Rahul, my disbursing officer, paid him off, and I gave him several more Empirin Compound in case his fever returned. As he left with his son, he gave me the gracious Hindu salute and said, "Sahib, you are a wonderful doctor." And his son chimed in, "There is no one to take care of us poor people. The rich have all the medicines."

As long as the porters were with me, several of them came each night for simple treatments. When Tashi joined us at Koksar with his horses, I treated my first case of boils. Tashi had them on his arms. They were not ripe for lancing, so I bathed and dressed them and furnished him with salve, gauze, and tape when he left us at Kyelang.

Because of the wind, the dust, and the sun, sore eyes are one of the chief afflictions in Lahul and Ladakh. The sun in this dry altitude where the humidity is low has an intense burning power. Among dark-skinned people the eyes are the first to be affected.

- 293 Every traveler of the high trails wears sunglasses if he can get them. The natives sometimes make them with crude wooden
- 000 frames and horsehair stretched across for a lens. At Gundala a woman came to me with sore eyes. I bathed them in a solution of boric acid and filled them with a penicillin salve.

164 An old man, a Moslem, came to me at Gya with the earache. I

Modes & Manners

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of supplying for the forced labour on the road, exacted in lieu of taxation from each village. 651

So we see there is plenty to do even on the roof of the world, and we must not grudge the man of the house his leisure when he sits down to have a restful pull at his hookah, the favourite pipe of the East, passing it round for the other men, and even some of the women, to have a turn. As their hands intervene between their mouths and the mouthpiece, this is not so unhygienic a sharing as it sounds. Sometimes the snuff-box will be passed round, too, and in the villages snuff or ash for this purpose may easily be procured by collecting and burning a kind of broom from the hillside. If your friendly "hubble-bubble" has been left behind, a pipe can easily be arranged by making a hole in the ground, tunnelling a passage into it, then pushing in a hollowed piece of wood as your mouthpiece. Now place your tobacco into the hole, get on your knees, bend down, light up, and there you are. 461 276

Let us look at our pigtailed friend as he bends over his pipe. Down the back of his natural-coloured garment is a long greasy mark where his pigtail rubs on it. The pigtail itself is continued by wool when the hair gives out, and his big wide *skerag*, a long woollen sash about six inches wide and six feet long, bound in many turns round the waist with the ends tucked in, is wound over it, so as to keep it in place. This *skerag*, as we have already seen elsewhere, is a repository for many articles, either stuck in the back or depending from the front, or, like the little wooden travelling-cup, placed inside its voluminous folds. Another repository for accommodating the cup or other precious things may be termed the breast-pocket, for it is entered where the coat folds over in front of the chest. But before we leave the pigtail and its greasy mark, we must learn that a Ladaki gentleman likes to have his hair washed about once a month, a process during which he must sit with his head on a wooden support, while his wife or nearest female relation carries out the ablutions with soda 291 302 291 293 ● 302

A Trip to Ladakh

788 passers-by to pat them and make them revolve. In some villages they have huge prayer wheels worked by water, which pray automatically night and day, year in and year out for all the village. Lastly, you meet both men and women walking on the road carrying these wheels of metal, which they keep on the spin by the twist of the wrist, for a lead ball is attached to this cylinder by a metal chain, which adds considerable momentum. Some of these hand prayer wheels are beautifully ornamented with silverwork.

291 The people one meets are most picturesquely dressed.

● 293 The men and the women wear a long woollen garment

484 generally of red, but often of green or some other colour. The men have a leather girdle into which

they stick a regular ironmonger's shop of goods, such as one or two knives, a brass opium pipe, a tinder-box, a metal purse, a long metal pen-box with metal inkpot attached, a whip of three thongs, the handle of which is always highly decorated with metal and paint, a cup for their tea and their porridge, and a bag of flour for their food on their journeys. The food is always most simple. They fill their cup with cold water, and then pour the flour into it and stir it with their first finger, and when it becomes a sort of watery paste they drink it.

A most unappetising food it is, and gives them indigestion continually. Most of them also add an ikon to their belt collection. It is an image of Buddha of silver or gold in a casket of some metal, and a pocket Communion set of copper or silver with much ornamentation.

782 The Tibetan Buddhists have a religious service in
177 which they use bread and cider. It is said that this religious service came from China through the Nestorian Christians, for there is a tradition that St Thomas introduced Christianity into China.

A Trip to Ladakh

782 This pocket set is a most neat and clever arrangement, for the paten and stand are so made that they fit beautifully into the metal pot which is the chalice. Every Buddhist can be his own priest and give the Elements to himself.

291 Many wear a chatelaine attached to their leather belt,
293 on which hang most of the things mentioned, and thus their belt is left free for other goods and chattels. Their shoes are generally felt top-boots, often of gaudy colours.

The head-dress is a cloth cap, not infrequently of the same colour as their dress, but I am not able to describe it as I have never seen anything like it; it is perhaps a little like a Balaclava cap or a helmet with flaps. It is
291 most picturesque and odd-looking. The whole costume
301 seems to suit the Mongol features excellently, especially
302 with the long pigtail hanging down the back, which always covers the back of the cloak with black grease. The women dress much like the men, only their head-dress is different. They wear a "pirak"—that is, a piece of red cloth about six or eight inches wide, which starts from the forehead and continues down the back nearly to the waist. It is covered with rows of precious stones, chiefly rough pieces of turquoise, and silver ornaments. This system of carrying their wealth on their heads shows how honest these people are. Then on each side of the face, and sewn on to this strip of cloth, are two pieces of astrakhan, which are made to stick out at right angles to the face some six inches, like black wings. Altogether it is most becoming.

512 The women in this country are not "purdah," and are treated on equal terms with the men. It is most refreshing. They are not the least shy or bold. They are just their smiling jolly selves, like their menfolk.

000 I have mentioned a few pages previously that on enter-

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294 CLOTHING MANUFACTURE--techniques of manufacture (e.g., cutting, fitting, sewing); special treatment of particular materials and products (e.g., shoe-making, hat manufacture); decoration (e.g., embroidery); use of special implements and apparatus (e.g., sewing machines); specialization (e.g., dress-makers, tailors, cobblers, hatters); etc. See also:

Leather and textile industries	28	Household sewing machines	404
Factory buildings	348	Decorative art	531

241 by the women, and the harvesting work was done by men and women
462 together. Lobsang Wanggyal, the still energetic father, still conducted the management of the farm, powerfully supported by Namgyal. A day laborer who lived in the house helped with the field work. The tending of the cattle was divided among the various members of the family.

The woman is assigned the task of preparing the meals and the drinks (butter tea and chang), as well as that of taking care of the children.

294 Since neither Namgyal nor his father had learned the art of sewing, as some of their neighbors had done, a tailor was from time to time called into the house who, according to an old established tradition, sewed the clothes for all members of the family; the tailor also made the shoes of colored cloth, which he soled with scantily tanned leather.

286 The men spun, with the large hand spindle, threads of coarse goat's
283 or yak's hair, from which a weaver then wove very strong blankets, carpets, and sackcloth in narrow strips. The women spun the finer threads of sheep's wool with the small hand spindle; they did this with great /121/ skill and never used a spinning wheel. From these threads the weaver wove a rough, firm cloth which was used for clothes.

262 As a rule three meals interrupt the daily round of work. After
264 they have already worked from two to three hours, they sit down to breakfast (t'sal-ma) in the house or on the field. The breakfast consists of roasted barley flour. (rtsam-pa, ham-p'e). Everyone of the eaters takes a little flour with his fingers out of the vessel turned out of wood which stands in the middle. This flour he mixes with butter tea or with beer in his little wooden drinking bowl, which he constantly carries around with him in the wide front of his coat. In case he has no butter tea or beer he may use water; he then kneads the flour into a stiff dough and shapes mouthfuls from it, which he then proceeds to throw into his mouth with great adroitness. An early first breakfast

[82] is called chinan (mên-nan), that is, "pushing the liver down." The feeling of hunger which sets in in the early morning hours together with a feeling of emptiness in the stomach, is explained by the Tibetan as a "rising of the liver." The breakfast pushes the liver down again to its proper position. The midday meal (dza-ra) is consumed in the first hours of the afternoon. It is usually little different from breakfast. In the hours of the evening, earlier or later depending upon the work at hand, everybody gathers for the evening meal (dgoi-zan), usually inside the house. Depending upon the wealth of the household it consists of bread (ta-gir), flat, round cakes of wheat flour baked hastily without leavening at the open fire. In poorer households they

- 335 order to make this possible has the teeth of his saw turned the opposite way to the English saw ; or of the seamster making his Ladaki hats. But time and space will not permit ; suffice it to say, that, whenever possible, the Ladaki workman seems to do things " the wrong way round " as far as our point of view is concerned.
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301 ORNAMENT--types of ornament worn (e. g., necklaces, bracelets, rings, anklets, earrings, labrets, hair ornaments); mode of attachment or suspension; age, sex, and status differences; materials and manufacture; occasions of use; etc. See also:

Work in bone, horn, and shell : 321

141

Pelvis from Hānlé.



292

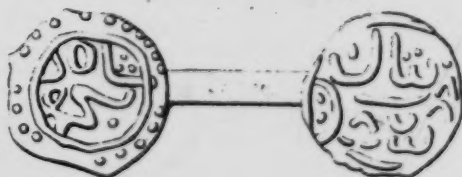


Cap
of the
GVALPO
of
Ladak.



301

The JAO of Ladak (6)



Cunningham del

p. 300 a

291 iron or brass needle. The poorer classes have the outside of the skin plain, but those in better circumstances cover it with coarse woollen baize, either red, blue, green, or yellow, with a broad border always of a different colour. The upper classes cover this sheep-skin cloak [565] either with brocade or with silk. Their heads are always bare, the hair being arranged in a border of narrow plaits, which hang round the head like a long fringe. From the forehead, over the division of the hair, they all wear a long narrow band of cloth studded with coarse many-flawed turquoises, which hangs down behind as low as the waist, and is usually finished off with a tassel of wool or a bunch of cowrees. The ears are covered by semicircular woollen lappets, fastened to the hair and edged with brown or black fur, generally of the otter-skin, called Kunduz. These ear-flaps are always red, the inside being woollen, and the outside brocade. These are made coarse or fine according to circumstances; for the Ladáki women seem to pride themselves upon the style and material of these lappets just as much as European ladies do upon the fashion of their bonnets.*

292 The dancing-women wear similar dresses, but they sometimes also have long gowns, of different colours, instead of the jacket and petticoat. Their heads are always covered, either with a coloured and quilted skull-cap, or with a circular, flat-topped, stiff woollen hat, something like a short shako without a peak. These are ornamented with cornelians and turquoises.† All

* See Plates XV. XVI. XVIII. XIX. and XXII. for the women's dress of Kanáwar, Spiti, and Ladák.

† Plate XXII. Moorcroft, I. p. 328, remarks that "a Ladáki female in full costume would create no small sensation amongst the fashionable dames of a European capital."

p. 304a

Women of Lower KANAWAR



Kanet
aged 30
LABRANG

Kanet
5 ft 0 1/4 in.

Girl
aged 18
LIPÉ

291

● 301

Women of Upper KANAWAR

Plate XVI

304b



Back View
of
Thajang

Thajang, aged 20
3 Husband:
HANGO

Landlord's
Wife
SUNGNAM

Girl
aged 14
LIYO

p. 304c

291

● 301



Height 4 ft 9
DANGKHAR
SPITI

Sangi Ram
SPITI

Height 4 ft 10
SHE
in LADAK

291

p. 304d

301



Landlords Wives

From NURLA in LADAK

- 301 classes of women wear, besides, a profusion of necklaces, made of cornelian, turquoises, or amber, and they have also massive ornaments of silver and brass, studded with turquoises. Both men and women wear in their waist-cloths or girdles a *Chakmak* (or leather case ornamented with brass, containing flint, steel, and tinder), and the men, besides, usually carry a knife or dagger in their girdles. The women likewise carry a brass spoon, a convex brass mirror, and a case of coarse needles attached to their girdles; to these may be added a small metal or wooden cup or quaigh, a single or double flageolet, a metal spoon, and plate, all of which are stuffed into the slackened breast of the dress, next the skin, along with a ball of wool, a coil of rope, and a few unleavened wheaten or barley cakes.

V.—FOOD.

- 262 The food of the common people usually consists of
565 thick barley cakes, or of barley-meal moistened with water, with a broth of turnips, either fresh or dried, according to the season, to which are added a few peas, and a seasoning of salt and pepper. Meat is seldom tasted by the poorer classes excepting upon occasions of rejoicing, at a birth or marriage. Tea is now, I believe, coming into common use, although I never myself saw any of the labourers drinking it. Amongst the upper classes tea is drunk two or three times a day. It is made in a strong decoction with soda, then seasoned with salt and churned with butter, until it acquires the colour and consistency of thick rich cocoa or chocolate.
- 264 Wheaten cakes are eaten with it in the morning, either plain or with butter and sugar. The same meal is

- 776 The former word means haunted by an unembodied spirit, the latter means haunted by the spirit of a living person. U
- 291 HEAD DRESS--kasába the red turban worn by ArGHon women, generally adorned with a turquoise-studded silver or gold ornament, called "joogin" fastened above the centre of the forehead. dáon the white sheet worn over the kasába, covering the whole of it, except a band across the forehead, and coming down behind as far as the waist. peyrak the broad stiff leather, turquoise studded head-dress worn always by Buddhist women of Ladák, and occasionally by ArGHon women. The size of the peyrak depends upon the wealth of the owner--a good one is perhaps 10 inches wide at the top and 3 feet long, and worth Rs. 300. The ordinary peyrak is perhaps 4 inches wide and 24 inches long, and worth about 50 rupees. When a woman is young she invests her worldly wealth in turquoises, which she fastens on to her peyrak. Later on, when her eldest daughter marries, most of these turquoises are given to her as a dowry. The turquoises used for this purpose come from China. They are large flattish stones of a greenish colour and [59] full of flaws. Even a good one is worth only about 50 rupees.
- [554]
- [583]
[439]
- 784 In former days the Buddhists had a prejudice against the kasába and 291 dáon, and they would not allow any woman wearing this head-dress, to come upon their fields, the prejudice has now almost entirely died out.
- 798 HEATHEN--The Ladákis have no such word, they would speak of a person as belonging to a certain religion. If they wished to say he was an atheist, they could apply to him the word "armen-dirmen".
- 779 HEAVEN--namkhā the region or space above us--the sky--where the 772 birds are flying and the saints are soaring, where it lightens and thunders, etc.--the ether--as the fifth element (vide Jaschke's Dict. p. 303) zhingkhām or thōris or ótsál the everlasting abode of the spirits of the pious or of those who have atoned for their sins by remaining in hell for a certain time. The Buddhist heaven is not like the Christian heaven--indeed it is hard to say what it is supposed to be like, for it must be remembered that for a Buddhist to speak of "going to heaven" is equivalent to his speaking of "attaining nirvána" (which see). Tibetans of the

[93]LINEAGE--roospa or riks.

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LINEAL MEASURE--The lineal measures of Ladák, which are exceed-804
ingly rough, are as follows:--

- 1 sor - 1 finger breadth = about 1/4 inch.
 1 lakpa - 5 fingers breadth = " 4 inches.
 1 peetho - distance of span, with thumb and
 forefinger = " 8 "
 1 thógang - full span, with thumb and little
 finger = " 10 "
 1 skanggang - distance from elbow to knuckle = " 14 "
 1 thoogang - distance from elbow to tip of fingers " 18 "
 1 domgang - distance from finger tip to finger tip
 with the arms held out straight from
 the sides = " 6 feet.
 1 giangtak - as far as the human  can be
 heard = " 300 yards.
 1 mighthong - as far as a man can be seen with the
 naked eye. In the clear air of Ladák
 this would = " 2 miles.
 1 lamphet or "half a day's journey," also called
 zanlam or tshallam or "the break-
 fasting distance = " 6 miles.
 ngeemáchik or ngeenlamchik or "a day's journey" = " 12
 For further information see under heading "Mile."

LIVID--rdong nakpo gioor ches. If a Ladáki means to say that a
 person changed colour in any way, owing to fear or shame, or
 any other unpleasant sensation, he would say his face turned
 black. But if the change of colour was [94] attributable to any
 pleasant sensation, he would say his face turned white.

152
822

LOAN--skinba or skinbo or respectfully karkeen; a loan either of
 money, grain, etc., and on which no interest is charged.
 Bulon, a loan of any sort, on which interest is charged. Yártey,
 a loan, when the identical article lent is to be returned.

426

LOCKET--kabzóma. The rectangular, box-like, locket, made of
 silver or copper, and worn by Ladákis suspended from a neck-
 lace or string round the neck. It usually contains musk or re-
 ligious charms.

301
788

tonkhan (as one who is a leper or notorious rascal).

000

[115]PAGAN--The Ladákis have no such a word in their vocabulary. 798
Buddhists are called "Nángpa" or "insiders", while those of
other religions are called Hindoos, or, as the case may be,
Mahomedans are called "Pheepa" or "outsiders", and atheists
are called "Armendirnen".

[116]PARENT--ába (eldest father); ágoo (other fathers); áma 601
(mother).

[117]PATRON--giápsten (friend); eedam or yeedam (patron saint 776
or tutelar divinity)--nearly every Ladáki has a "yeedam" of 572
his or her own selection.

[118]PAWN-BROKER--bundak or norrdak (money-lender); tshongpa 426
(merchant). The money-lenders and merchants are the pawn- 443
brokers of Ladák.

PELISSE--hlóGHor or hióGHor. Ladáki ladies, when in full dress, 291
nearly always wear a pelisse or cloak of scarlet and green 565
cloth, lined with white lambskin. A rich person ornaments the 301
cloak with heavy silver ornaments at throat, neck, and
shoulders. Hlokpá is the goatskin cloak worn by the labouring
classes, both men and women, to protect the back. But see
"Cloak."

[119]PERAMBULATE TO--skora skor ches. The Ladakis, in so far 788
as they are addicted to religious observances, which is not a
great deal, attach considerable importance to circum-ambula-
tion, combined with prostrations, as a means of obtaining a
forgiveness of their sins.

PERQUISITE--thoptáng signifies legal perquisite, such as the grain 675
given by [120] villagers at harvest time to the village black- 195
smiths or other village servants. The respectful word is
"chhak rsten" or "zhoo rsten" signifying "offering" or "petition
present"; phaksup signifies an "illegal perquisite," i. e., 662
bribe.

[120]
PETTICOAT--SHamthap, the red petticoat worn by Lámas of both 792
291

receive "tamchhoo" (meaning "binding water") from the hands of the priest, and this they reverently drink.

788

SACRIFICE TO--skoorim cho ches (to perform the sacrificial rites); chhotpa phul ches (to offer up a sacrifice). The taking of life is contrary to the Buddhist religion, live animals are therefore not slaughtered in the ordinary sacrificial manner. If a Buddhist wishes to offer an animal as a sacrifice, he dedicates it to the gods and leaves it at the monastery. This is termed "tshay thar la táng ches;" all such animals are kept on the monastery lands, doing nothing for the rest of their lives. Another kind of sacrificial offering consists of satoo, dyed blood-red (by means of the juice extracted from the root of a medicinal herb known as "dreemok") and kneaded, and made into a particular shape and crowned with a cone of butter. It is then termed a "chhotpa."

782

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792

SAIL--The "sails" of the Chángtháng windmills are of wood, scooped out like a ladle, "(they are called hlungsskor-i-Shokpa").

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SALUTE TO--joo (or zhoo) zār ches, or respectfully chhak phul ches. When equals meet, each says "joo" or "joojoo"; if one is of slightly lower rank, he says "joo ley" and receives the answers "joo," "Salami" is the term for a military salute, and also for a guard of honour. Fniemdong táng (or pheeng) ches is to come out to salute, as the Lámás and women and musicians of a village come out to salute any person of rank passing [141] through their village. The Lámás come with their sacred musical instruments, the women with offerings of milk, satoo, ghee, chhang, and incense, and the musicians with drums and clarionets.

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[141]

SASH--palthar (a kind of sash-like belt for holding a sword); palthar táng ches (to wear such a sash); skieyr (Rasa kind of waist-band worn by both sexes). The women, in addition to the skieyraks, wear a kind of sash, called a "yok-skieyraks," and from this hangs a collection of ornaments, termed "ldócha," consisting of cowries, needles, pins, a knife, spoon, purse, etc., etc. The brass rosette-like ornament worn on the "yok-skieyraks" is called a "ldólen."

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534 TRUMPET--turump (military); zangdung (the long copper trumpet, used by Lamas; it is about eight feet long, one man holds the mouth-piece and blows it, while another holds up the other end of the instrument).

429 TRUSTEE--chólma. The old Ladak custom in regard to trusts was that, except in family matters, if a man entrusted his goods to another to keep, that person was answerable for them for only nine years. If the owner failed to demand his property within that period, his claim lapsed. Hence a trustee was called a "chólma lórgioo" or "nine years" trustee."

● 301 TURQUOISE--hioo (general term); hioothra (the small stones used for rings, etc.); dunhioo (the large stone worn on the front centre of the "peyrak" (see "Head dress"); hioo (the ordinary Stones on the "peyrak"). There are separate names to describe the exact kind of stone, thus the "hioopuk" is the best, it is free from flaws and with very little green in it; the "thrukmar" is the next best, and "thrukkar" is the next [163] best. These three classes comprise all the good stones. Inferior kinds are known as "pot-hioo" and "rgiáhhioo." Turquoises of the last two classes come to Ladák from Lhása or China; they are full of flaws and generally very green. The best turquoises come up from India. Ladákis object to flaws, but they like a little green, as they consider it a sort of guarantee that the turquoise has not been manufactured.

763 776 ULCER--hngiánbur or shooa (general). Ladákis think that fish living in or near a spring are really fairies; they call them "hlángia," or "hloongia" or "tungngia," according to their species. It is supposed that if a person eats, or troubled with these fish, he will be troubled with ulcers, which will not heal till the injured fish recovers its health. Such ulcers are called "hlooskion."

783 UNCTION--thrus táng (or sol) ches. This is the word used to express the Lámaistic ceremony of pouring holy water, from a pungpa, over the head of a person, to cleanse him from his sins. After pouring a little water on the head, the worshipper receives a little water in the palm of his hand; he drinks a little, and then puts the rest of it to his eyes.

does not starve and that the little lamb does not die of hunger either. 583
 You gentlemen! Bring the rope over here please! " 584

Norpel and Ishe Lhundrub, the two uncles of the girl, then got up and put up a rope right across the entire living room fastening its ends to the main beams of the ceiling. Then they went with mother Deskyid into an adjoining provision room and soon came back laden with clothes, women's ornaments and all kinds of household utensils. The clothes were partly made of Tibetan cloth colored wine red, and partly of blue, green, brown or black European cloth, satin or muslin; there also shone forth the sleeveless fur covering decorated with red and green cloth, colored sashes each from two to three meters long, the shirts with the very long sleeves, trousers whose legs resembled pipes of about one and one-half meter's length, and--the prize possession and the pride of the bride--the perag, the head ornament with many turquoises and many little silver and gilded amulet containers and capsules covered with colored semi-precious stones. All these things were hung up on the rope and especially the perag was hung in such a way that everyone could see and admire it. The rest of the rich ornaments, the necklace of corals and silver decoration, the earrings, the shoulder pendants and the like, the mother displayed on two little tables placed in readiness for the purpose. Next to this were placed in an orderly row the shoes, delicate Indian pointed shoes, next to more clumsy Tibetan shoes made of colored cloth. Furthermore they put down there the handleless copper cooking pots which are tin-plated on the inside, the copper dishes and plates, the wooden cylinder with the mallet in it for the mixing of butter tea, and the tea strainer woven out of hard, wire-like grass (45), as well as all the other household

45. The botanical name of the grass is *Kobresia tibetica*. [137]

and kitchen utensils. That is the bride's rag't'ag (46), the bride's rope

46. Along with the form rag-t'ag there also exists the form ras-t'ag which is apparently connected with "ras," meaning "linen cloth," "garment." Often the bride's rope is simply called "t'ag-pa" (meaning "rope") for short.

or the trousseau rope which is here put on display in order to be able to measure the purchasing price of the bride, the "price of the mother milk," in accordance with it. The two uncles of the bride very

Do not worry! For you do not resemble it.
 Waste no words! Offer a draught!
 Perfect is the beer that the old woman brews!

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 [539]

/102/ In this way hour after hour passes amid singing, teasing, feasting, and imbibing; the throats of the singers become rough and hoarse. Loud, animated chattering of those heated by the beer intermingles with the singing, and in between there is the giggling and sudden screaming of the girls when the young fellows have indulged in a crude joke with them.

But where is the bridal couple, for whose sake all these people were celebrating after all, during all this time? Occasionally the bridegroom would sit between his father and his uncle in the row of guests, but then he would disappear again. He evidently felt uncomfortable in this atmosphere. The bride remains entirely invisible to the guests. From early morning on she is on her way, accompanied by her girl friends (adza-mo) and companions (ya-do), making farewell visits in the houses of relatives and friends. Everywhere she is entertained and honored. At the moment she is not concerned about the bridegroom and the celebration in the house of her parents. This is not demanded by custom. Not till afternoon does she return, with her female companions, to the house of her parents unnoticed by the guests outside.

And now there begins for her one of the main tasks of the day: the bridesmaids and the girl friends set about dressing and decking out the bride for her wedding. Her ten braids are loosened, her black hair is washed, the girl friends braid the tresses anew and her hair is greased with butter so that it shines. Then the blinker-like dsarus covered with otter's fur are sewn into her tresses sideways; and finally the main ornament, the great perag, the turquoise ornament, is placed on her head and fastened to her hair. This perag (118) is a wide stiff band, made

118. The perag is considered a symbol of the snake which has been worshipped by the Tibetans, as well as by other Asiatic peoples, as divine, from time immemorial. In pictures the snake virgins (klui bu-mo; Sanskrit nagi, the nymphs of ancient Germanic saga) are represented as beautiful girls above whose heads tower snakes. The shape of the perag is reminiscent of those snakes while the coral band next to it reminds one of their scaly tails.

[825]

of several strips of cotton material which are glued on top of one another.

585 The whole thing is covered with red material. The perag begins above
 301 the forehead, where it is about three fingers wide, runs over the crown
 and back of the head, where it widens--with rich girls and women it
 becomes up to two hands wide. Then it goes down the back to the
 area of the hips, where it becomes narrower. The perag is covered
 with bright green turquoises which are attached in dense rows. Chosskyid's
 perag was a masterpiece of its kind; the rich Norbu had done his best
 /103/ in order that his only daughter should be distinguished from all
 the girls in Lower Ladakh by the size of her perag and the beauty of
 the stones. Nine rows of great stones were counted at the widest part of
 the perag, four to six rows, at the ends. Above her forehead between
 the turquoises were attached beautifully worked, silver amulet capsules
 gilded on top and covered with cornelians, rubies, and other, semi-
 precious stones. A second wide band covered with corals ran from her
 left shoulder along the perag to the end of the latter. A necklace of
 silver and corals decorated her neck, and furthermore there were silver
 pendants attached at the sides of the perag as well as to the left shoulder;
 large silver earrings hung on both sides almost down to her shoulders.

585 The ten tresses are doubled in their natural length by black
 302 wool that is braided in with them. Up till now it had been light gray
 wool, which is the symbol of virginity; from now on black characterizes
 the woman. All the tresses come together around the calves of the legs.
 Here, at the end, a bundle of nine tassels is fastened, which reaches
 down to the ground.

585 Instead of the everyday dress made of red-colored Tibetan cloth,
 292 the dsamos clothe the bride today in a dress of good, blue European
 301 material, which the father has bought at the bazaar in Leh. The long
 dress, which extends down to the feet, is held together at the hips by
 colored sashes three meters long. The white handkerchief--essentially
 an ornament--is tied inside this sash and a pendant (do-len) made of
 shells, little pincases and all kinds of brass ornaments are attached to
 it on the left hand side. A beautiful shawl from Kashmir, worked in
 many different colors, which is fastened to the right shoulder with a
 brooch, is wound around the upper part of the body. The wrists are
 decorated with thick white rings which are made of large Indian snail-
 shells, as well as with silver bracelets which are in the form of snakes.
 The feet are shod with dainty Indian pointed shoes.

585 The dressing and ornamenting of the bride was a complicated
 and time-consuming affair to which the bridesmaids devoted themselves
 with zest. The matter proceeded amid endless talking, joking and
 laughing /104/, and when it was finally completed and everything had

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Ladakh woman in festive costume with
turquoise-covered head ornament (perag) and coral band

Chapter III, B. Láhoul. The furniture in a Spiti house has a general resemblance to that in a Láhoul one, but tubs and pails, the woodwork of which comes from Basáhir, are much used, and the churn for beating up the tea with salt and butter is never missing.

Food.

The Spiti men buy old cattle from the Láhaulis, and slaughter them in the autumn to furnish the larder for the six months of winter. In Láhoul cattle are not slaughtered now-a-days (except perhaps in some villages at the head of the Bhága valley, and there it is done with the greatest secrecy); but five or six sheep are killed in each house at the beginning of the winter: the flesh dries, and will then keep good for any number of years: the older the meat, the greater the delicacy to the taste of a Láhauli. The principal food of the Láhauli is buck-wheat, boiled whole and eaten as gruel, or roasted and made into flour, which is then baked into cakes or mixed with *cháng* beer, and formed into dumplings. Parched barely-flour made into porridge is the every-day food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup; wheaten-flour is generally eaten in this way in Láhoul. Butter and butter-milk are regular articles of diet in both countries. *Cháng*, a kind of beer brewed from rice and barley, is drunk generally, and tea and a kind of whisky by those who can afford it. All the people of Láhoul will eat sheep that have died a natural death; and Dágis (Lehri) Lehaís and Barárars will eat dead cows and bullocks; but it is said that the Hesias will not. Green food is never cultivated, though many wild plants and herbs are eaten as vegetables. Potatoes were introduced by the missionaries and are now grown in considerable quantity.

Dress of Láhoul and Spiti.

In Spiti the ordinary dress of the men consists of a skull-cap, a long loose frock or coat of thick woollen cloth girt in at the waist by a long and broad sash, and a pair of boots, with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton under-coat; the coat is generally the natural colour of the wool; the other articles are red, or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his *chakmak*, or flint and steel, and tinder-box, a metal spoon, and a bunch of the most fantastically shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking cup, a tobacco pouch, some parched barley-meal, and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone (a professing Buddhist, to adopt a phrase used among some Christians), he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the *Om mani* at every pause in the conversation. The monks, when not engaged in religious functions, go bare-headed, and wear a rosary of beads* instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot. The women wear a coat, sash, and boots like the men, but the coat is always of a dark colour; they also wear

* These beads are sometimes bits of a human skull, on the *memento mori* principle.

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loose red trousers, the ends of which are tucked into the boots, and a shawl over their shoulders; they go bare-headed, and wear their hair in a number of small plaits which hang down the back. On the top of their heads the married women wear a *pirak* or silver ornament from which depend strings of beads on both sides of their faces, and long tails of leather studded with coarse turquoises. The girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried. In winter both sexes wear great-coats made of sheep skin with the wool on. In Lāhaul the dress of the men is much the same as that worn in Kulu, the only difference being that the coat is longer and of thicker and darker cloth, and that trousers are always worn; the women, on the other hand, dress like those of Spiti, except that straw sandals replace the long boots. It is not easy at first to distinguish a Lāhauhi nun, if young, from a lad, as they shave their heads and dress like men.

Horse-racing and shooting with the long bow are amusements common to both Lāhaul and Spiti, and are practised at meetings held at particular seasons. Prizes are given at the races, and the rider of the last horse is subjected to a good deal of ridicule and practical jocking. The target at an archery meeting consists generally of a pillar of snow with a leaf for a bull's eye. The archers excite themselves by treating the pillar as an effigy of some traditional tyrant, and cry out "let the Rana of Ghūsa have it in the gōitre" or "give the Kardang *naplang*, one in the eye." Stakes of cash or grain are shot for.* Both Spiti men and Lāhauhis have almost always got dice about them, with which they amuse themselves by gambling at odd moments. Evening parties are common enough, at which much *chāng* or beer is drunk, and men and women dance a kind of quadrille or country dance together in a very brisk and lively fashion to the music of flageolets and tambourines played by the *Bedas*.

In Lāhaul as in Kulu generally only one family lives in one house. The average number of souls is 5.7 per house and 5.5 per family. In Sāra, that is the valley of the Bhāga, it is common for several brothers to live together; but separation is becoming more common. In Pattan, where Hindūism prevails, division is the rule of the Spiti family. Mr. Anderson writes as follows:—

"The number of souls per house is only 3.6, and per family 3.3. This is the result of the peculiar custom prevailing in Spiti by which the eldest son on his marriage ousts his father from the 'big house' and is himself ousted in return: Primogeniture prevails in Spiti; and the eldest son in the father's lifetime succeeds to the ancestral property, and becomes responsible for the revenue and other burdens incidental to its possession. The younger brothers go to the ancestral cell in the *gumpa* (or monastery), where they are entitled to maintenance. Should a *lāma's* (or monk's) elder brother die without issue, he may resign the priesthood and take possession of the ancestral house. The eldest son has to give up to his father two or three fields by way of maintenance. I was told that it was considered no hardship for the father thus to resign in his son's favour. This custom has given rise to the following names":—

* Formerly the bow was the weapon both of war and of the chase in these countries. Mr. Ewell remembers meeting in Spiti a man from Great Tibet who carried a very well made and powerful sling as a weapon of defence.

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Constitution of the family.

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A Lady's Proposal

the Mongol characteristics. They¹ were inclined to be squat, their¹⁴² noses flat, their foreheads high. They parted their hair in the middle, tying it at the back in a tight knot. Their hair, shiny with [302] the oil from apricot pits, was adorned by headdress. One wore a [301] • white egg-shaped pin (*poshel*) at the top of her forehead; the other wore yellow egg-shaped pins on her temples. Each had long earrings of gold and several bracelets of silver on each wrist. They were barefooted, their toes gnarled like talons, and they²⁹¹ walked with ease on gravel on which I would not have been able to take one step. They wore long black dresses of coarse wool, dresses with tight-fitting sleeves and bodices and large full skirts.

The mother did most of the talking; and I noticed that as she⁰⁰⁰ talked the other woman became coy, holding the corner of a gray wool shawl to her mouth.

The status of Lahuli women is different from that of Kulu⁵⁶² women. They carry the full burden of the house and the main⁴⁶² burden of the fields. The men plow in the spring and help out with the harvest in the fall. The rest of the time they sit under a tree and watch the women hoe, cultivate, and weed. And when the wheat or barley is cut, it is the women who carry it in baskets or slings on their backs to the threshing floor and winnow out the grain. Lahul is indeed a man's world. Kulu women, who, as I⁵⁸¹ have said, enjoy a large degree of equality, therefore do not like⁵⁶² to marry Lahuli men. A Lahuli woman likes to escape her drudgery and marry a Kulu man. A Kulu marriage is indeed the ambition of Lahuli girls. That is the way my cook, Budh Ram, got his lovely wife. She had come across Rothang Pass one day, and Budh Ram soon claimed her as a bride.

These Lahuli women, like the other Trans-Himalayan girls de-⁵⁶² scribed in Kamal, *Land without Laughter*, though in an inferior⁸³⁶ social position, have a large degree of independence in their sexual relations. We would call them promiscuous. Budh Ram bashfully told me one day, "The Lahuli girls will run, but it is easy to catch them."

My Medical Practice

minutes or so he was at the waterfall below us, making camp and starting a small fire with the *dama* bush which he rooted up with his hands from the canyon wall. 000

In another ten minutes a woman turned the bend on the trail and shortly joined the man. She too had a pack; and after resting a moment she untied it, pulled out a kettle and some food, got water from the cliff, and started supper. In perhaps a half hour another woman appeared far down the trail. She was long in coming, for she stopped every fifty feet or so and rested. She too had a pack, and as she got nearer I noticed that it pressed heavily on her. When she rested she sat on the high bank bordering the trail, leaned forward, shifting the weight of the pack, and rested her head on her hands.

Before the second lady reached the waterfall, another man appeared far down the trail; and when these two joined the other couple, I went down for a visit.

Tibetans usually look younger than they are. To me the two 145 men appeared to be in their late thirties or early forties. The younger woman, short and stocky with a square, pleasant face, looked thirty-four. The other lady, who had lost many of her teeth and had a deeply wrinkled face toughened by sun and storm, was well over seventy. She wore heavy trousers and a skirt which was 291 part of a black wool dress with long sleeves. These clothes were heavy, for they served not only as protection against the weather, but as night clothes too. She had a moccasin-type shoe made of sheepskin, and over her shoulders she wore a shawl of the same material, which protected her back from the rain and served as a pillow or covering at night. It was the only blanket she had. To this point the old lady and the young one were dressed alike. But the old lady, unlike the younger one, had a distinctive headdress 291 known as the *perakh*. A *perakh* is a piece of leather six or eight 301 inches wide and about two feet long that is worn on the head. It runs from the forehead down the back of the neck to the shoulders. It is inlaid with stones, usually jade and turquoise. The

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- 291 Queen of Ladakh (who is titular only now that Ladakh is a part
 • 301 of Kashmir) is reported to have the most valuable *perakh* in this
 part of the world. But the one worn by the old lady at Chakchu
 seemed fancy enough. Its jade and turquoise were not polished,
 but they were well proportioned. Some were as large as fifty-cent
 pieces, some the size of quarters; others were circular and still
 others were cut into odd and irregular shapes.

- 291 The old lady also wore huge side flaps made of black wool,
 which looked like gargantuan ear muffs and stood out like sails.
 From a distance they made the woman look like a wolf. The
perakh and the side flaps are typical Ladakh headdress. I never
 traced the origin of the *perakh*. But legend has it that the side
 flaps go back to articles designed for an ancient queen of Ladakh
 who had the earache. The flaps not only cured the earache; they
 proved to be so decorative that they became part of the conven-
 tional headdress.

- 164 I no sooner reached the camp of these Ladakhis than the old
 lady lay on her side and started to moan. I inquired if she were
 ill. She was; so I sent Man Das up to our camp to fetch my med-
 ical kit.

While he was gone I made my diagnosis. The old lady had
 perhaps a degree or two of fever and a splitting headache caused,
 I believe, by her supreme exertion at high altitudes under a burn-
 484 ing sun. This old woman, her daughter, her son-in-law, and her
 neighbor lived near Leh. Last June, as soon as the passes were
 open, they started on foot to Manali, a trek of about 240 miles.

"Why did you go?" I asked.

"To do some shopping and to visit friends."

"Did you reach Manali?"

"Yes, and now we are returning home."

"How long will it take you?"

"Perhaps a month."

"What did you buy?"

"Talcum powder and hair oil."

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short planks, and whose wooden framework may be crudely carved; this will be the summer kitchen-living-room. Its winter counterpart, a smaller, darker room, will be found on the second floor, the windows being glazed by small panes in the most advanced houses, while the others are stuffed with bundles of rags or closed in with pieces of paper, for which we often receive requests at the beginning of winter. The ground floor serves to stable the cattle, who thus provide a warm atmosphere at the base of the house in the severe winter, a mild basement heating. What we may thus term the biological warmth of winter concentration is shared also by the fowls, who arrive at night in the winter kitchen-living-room, and by this means are persuaded to lay occasionally even throughout that bitter season. 342 231

Our idea of the place for a flower garden is just outside the front door and around the house, but these people cannot spare land there, for, if the house is built on land, which can be irrigated, every bit must be used for agriculture, and any spare little plot for a few vegetables. But their appreciation of flowers is seen by the boxes full of gay blossom on roof or balcony, and the place for a "buttonhole," in the absence of our tailor-made provision, is behind the ears, giving a much more saucy effect, especially when so near to sparkling brown eyes. Not only may there be a flower garden on the roof, but it is not uncommon to see a tent pitched there for shade and summer sleeping purposes. Sleep itself is most easily invited in the knee-elbow position, clothes being removed and used to augment the bedding. In spite of this unfavourable position the Ladaki is not guiltless of snoring, but much the reverse! In our civilization the poorest will aim at being tidy outside. Not so the Ladaki. He wears his oldest dress outside, and his best one underneath, reversing the order for special occasions. Roughly sewn patches are applied at any angle; there is no need to attempt invisible stitching as we do, for the more patches with the edges over-

000 for a moment, it was she who caught her breath in dread
 suspense ; but there was always another figure in attendance
 291 who was quick to give an extra hand. This was Choskyit,
 the children's Ladaki nurse, a faithful, delightful woman, and
 a picturesque lady as she rode along in her dark plum-coloured,
 full-skirted Ladaki home-spun, with a fur-lined waistcoat
 fastened on the shoulder in Tibetan style, and her red velvet
 Ladaki hat turned up at the back and sides, showing the black
 ● 301 lamb-skin lining. Large round hoops of seed pearls with a few
 small turquoises and red stones adorned her ears and framed
 000 her kind cheerful face, which gave the lie to the rather barbarous
 leather horsewhip she carried. Riding behind her baby's
 dandy, scolding the men roundly when they carried it
 crookedly or loitered, she was off her pony in a minute to lend
 her aid in any time of need, to adjust the curtain to a change
 in the direction of the sun at a turn in the road, or to see that
 the little one was comfortable and happy. So trustworthy
 was she that she and the baby were always sent off first in the
 early morning, the parents catching up before the stop for the
 roadside meal. And now again the Memsahib had reached
 the piece of road where the track led over the frozen ice and
 snow, undermined by the rushing river, so that every now
 and then it ended abruptly where another large piece had
 cracked off the bank and remained tilted up at an acute angle
 into the river. At such places a new path was beginning to
 be trodden out further up the hillside, but, when it joined the
 old one again, one wondered how long before any new piece
 would in turn yield to the pressure ; whether perhaps one's
 own pony would prove to be " the last straw," and pony and
 rider suddenly find themselves taking a sideways somersault
 into the river. However, the baby was now safely in Srinagar,
 so there were no fears for her, and such dangers as the road
 presented merely acted as thrills to the grown-up mentality.
 Again Dromar went ahead and his rider found herself in the
 company of the head cook of the expedition. Going along

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With Brogpa & Khampa

As we ride

up, the chief gipsy appears. He is a short, stout, healthy-looking young fellow, and his good-natured smile of greeting seems to us to presage a successful deal. He wears long trousers of homespun, and a short jacket of the same material. A Ladaki hat is placed jauntily upon his head, and his rather large earrings make him resemble his Spanish brother still more. He is followed by several others of the same ilk. His spouse, too, makes her appearance, and a nice picture she is. Her happy, jolly, round, fat face shines from the amount of butter with which she has anointed it, and is surmounted by a half-circle of red material with large stones of turquoise matrix inserted. Her well-covered body testifies to good living and plenty of fresh air. There is nothing of the Zenana lady about this dame. Two or three children play happily around her, but their dress is so scanty that one's description may be still more so. We address them with our Ladaki "zhu," and make a few further pleasant remarks. Although our dialect is quite different from theirs, they understand not only ours, but that of most of the people among whom they live and trade. "Have you a pony to sell?" we ask, and are told that they have such marvellous ones for this very purpose, that they defy description, and as for their amble, well, riding them is like sitting in a chair. I am not sure that they did not say *raeil* instead of chair, for anything that has wheels is designated by this Ladaki pronunciation of our English word "rail," even though it be only the missionary's perambulator. "What sort of an amble has this pony of yours?" we next inquire. "A 'Stongyor of course" comes the rejoinder. Now this needs some explanation. In countries like Ladak, where one has such long treks and few pieces of road that can be trotted on, the most comfortable and least tiring pace a pony can possess is the amble, with the result that if a pony does not have one naturally, he must try to acquire it by having the two legs on the same side tied together. The natural amble is called *stongyor*, which means

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792 hat was the same shape as that of the London messenger boy
 648 only with the addition of a large brim which was turned up
 all round, and on the top was a red knob made of coral.
 ● [301] From the lobe of one of his ears depended an elongated ear-
 ring made of turquoises. It would take a professional
 reporter of fashions to describe all the various kinds of hats
 worn, but perhaps the most favoured head-gear was an
 English felt hat, worn the wrong way round,—as it would be in
 this country,—that is the ordinary long axis going across the
 head. Others liked to flatten them into a round shape, like a
 padre's hat. Then there were hats made of papier mâché in
 almost any shape that might occur to the fancy. The Tehsildar
 seems to have desired to create the impression that he was
 wearing a *chorten* on his head, whilst the Gaspon's little son
 preferred the idea of a candle snuffer.

648 On arrival the Gaspon placed a salutation scarf round
 596 the neck of the Commissioner. Photographs were then
 taken, after which we entered the conference tent, where
 we sat round a table, and, by means of an interpreter some
 kind of conversation was sustained:—the word "sustained"
 is used advisably, for even our Ladaki servants who speak
 the language of Western Tibet, cannot understand
 these representatives from the forbidden land, so special
 interpreters are needed. Next to me sat a jolly old lama on
 whom I tried to air my Tibetan. He evidently could under-
 stand just sufficient to be thoroughly amused. He had quite
 a jovial face, and was evidently no ascetic, but resembled
 much more the good old English friar, so often represented
 in pictures engaged in piscatorial pleasures. Needless to
 say more presents were given. Business began next day,
 but one regrets to have to report that it was impossible to
 make our friends from across the border see reason, and so
 there was finally nothing for it, but to exchange still more
 presents, and to return to our various homes.

302 and warm water. There is something very ludicrous in the sight of an aged be-whiskered man-servant, coming to his daily work with his long hair hanging round his shoulders to dry, but the sun soon does its work, and the hair can be well oiled with apricot or mustard-oil, and plaited up again.

291 The ordinary fur-lined Ladaki hat with its turned-up corners
 977 is of Indian origin, though the long robe comes from China. If the corner of the hat is turned down, it signifies that the wearer is in mourning; while if the whole thing is worn jauntily at an angle, it is the sign of a true dandy. Before the great war the words "Made in Germany" were often seen on a hat, generally upside down, but to the wearer it was illegible, and regarded as a nice pattern selected from the edge of the roll of cloth. It is quite good manners to use the corners of one's dress as a handkerchief, turning it up to blow the nose on the inner side. When a great occasion
 576 demands smart clothing, it is also quite correct to borrow whatever is necessary from a friend.
 [572]

302 The outstanding feature of a Ladaki woman's appearance
 291 is the extraordinary arrangement of hair and head-dress. The latter is called a *perag*, the first part of the word being an old name for turquoise.

291 In olden times the women of this country wore a round head-dress like that which adorns the lady of Purig or of Central Tibet, until a Ladaki King brought his royal consort from a small state in the closed land where the *perag* was the national head-dress, and the ladies of his realm at once copied their new Queen. The *perag* consists of a central elongated piece of leather, covered with red cloth, converging slowly to a long narrow point below the waist behind, and a shorter blunt one in front. The whole thing is supposed to represent a snake, and the front part appearing over the forehead
 ● 301 certainly resembles the head of the cobra. On this bright
 291 red background rows of turquoise matrix are sewn, often ending in front with a chased gold and silver ornament,

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studded with small turquoises. Sometimes a large red ³⁰¹● cornelian also varies the apex. This would seem startling ²⁹¹ enough, but unfortunately a later Queen had an attack of earache, so attached a large piece of black lambskin each side to protect her ears. The court ladies must do likewise, so now every *perag* is accompanied by these large ear-flaps, and the *coiffure* is most wonderfully adapted to them by plaiting the hair into a number of small plaits, which are sewn into the ear-pieces at each side, and continued with wool down the back on both sides of the *perag* to unite below in a large tassel, which reaches to the bottom of the skirt. To one side of the *perag* a projection of silver from which rows of coral-beads depend is also fastened. This is said to represent the serpent's tail, though it seems to us to have become rather dislocated. In the villages there are only a few rows 369 of turquoise on the average woman's *perag*, but the town ladies are very resplendent, and their head-dresses become so heavy with stones that they sometimes support them by a broad black tape passing under the armpits. The central portion is taken off at night, and sometimes when at work in the house, leaving the ear-pieces in place, stitched to the hair, for so elaborate a *coiffure* can only be taken down once a month, when the hair is washed, oiled and done up anew. For this process in the town a lady hairdresser attends, 463 getting four to eight annas a day, and in addition food of the feasting standard. In the country the women have to oblige each other. Also occasionally the whole *perag* has to be taken to pieces, a new red cloth substituted, and the turquoises resewn, during which time the proud owner of a brilliant head-dress has to be content with her ordinary fur-lined hat. Small girls sometimes begin with a skimpy little *perag* at the age of five or six, bearing a single row of turquoises in front and ending in cowrie shells behind. The latter are slowly replaced as funds permit, and cowries should only be worn by unmarried girls. By the time she is grown up, a girl

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By the time she is grown up, a girl should thus have quite a good sized *perag*, which functions as her dowry, in fact she regards it as her bank, for she invests money in turquoises as a provision for widowhood or old age. The mother's *perag* usually goes to the eldest daughter at her marriage, after which the mother must be content with a small one. As the eldest son inherits all land property, so the eldest daughter inherits all ornaments. Unfortunately the number and size of the turquoises on a head-dress are a source of great jealousy, and a lady with a very resplendent *perag* is often one of suspicious morals. In olden times the ladies of high rank in Ladak all wore ear-flaps of sable, brought from beyond Yarkand, but now these are seen only on the Queen and the old Queen Mother. Another custom traceable to a royal indisposition is that of wearing a large gold and silver ornament in front of the neck at weddings. This originated from the desire of a Queen on such an occasion to hide a goitre which disfigured her neck.

The women also have many other ornaments. Ear-rings of seed-pearls, threaded on a large wire hoop, which passes round the whole ear, with one or two turquoises and corals at the bottom of the circle. Necklaces composed of little chased gold amulet boxes, interspersed with coral and turquoise, or other less elaborate ones, made with red beads and little silver ornaments. Silver chatelaines worn on the breast, with picks for nose, ears, teeth and other purposes, and large round brass ornaments at the waist from which leather threads pass to a brass needle-case, to the other side of which are attached a number of chains of cowries, also threaded on leather. Finally bracelet-cuffs, made of chased silver or white shell, used to knock together in salutation but also convenient for keeping back the long sleeves.

Here is another custom the reverse of ours, for whereas European women wear short sleeves, in summer at any rate (the Ladakis probably think this must be to economize stuff), both men and women in this country have them cut very

4 [i.e., turquoise studded headdress. - ANALYST]

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291 much longer than their arms. In winter this is very useful, as the hands can be threaded in the opposite sleeve to keep warm, and any surplus length in a man can always be turned back as a cuff. A woman's trousers are also far longer than her legs, and look very peculiar garments when spread out to dry. But the concertina-like creases into which they fold when worn, and which come right down to the ankle, add all the more warmth in winter. An unmarried girl wears white trousers, but a married woman must wear black, at any rate after the birth of her first son. A woman's *skerag* or waistband is also wide and very long, and wound round her very tightly. Her gown is shaped rather differently from a man's—the bodice and skirt being cut separately, and the latter sewn on to the former with very full pleats, and if it is a best dress the whole is edged with an effective little narrow binding of gay pattern. Occasionally she thinks to enhance her beauty by using the small berries of a common weed, and sticking them all over the upper part of her face, where they look like little yellow spots. These berries are also said to relieve headache, and withdraw superfluous serum. We must also mention the head-dress of the Mussulman women in Leh, for the town contains a large proportion of them. The *perag* is rightly considered an emblem of an idolatrous religion, and should be discarded on changing over to Mohammedanism. Then a white head-dress covering over a little round foundation cap, and hanging in folds to below the waist, is worn. [301] In front is an ornament which may be quite costly, of seed-pearls and turquoises, often arranged to form the sign of the crescent.

144 Now we come to those important members of the home, the children, and it would be hard to find more fascinating little persons than the elfish little sprites whom we meet in Ladak. To our Western eyes the flattened face and large cheeks of a Mongolian type of baby are particularly quaint.

844 When Baby is coming, in contrast to the complicated

148 Occidental Treatment for Oriental Maladies

757 ever, and great is the joy when the old lady finds she can again
565 see, but she can hardly be surprised, when the day was so
auspicious, and her son's prayers had been so vigorously
performed. She was then sent back to her ward, which had
been converted into a fairly regal apartment by means of
Tibetan rugs and cushions and other paraphernalia brought
from her castle. Fourteen days later she was told she could
now return to her home, but she told her royal Physician that
she was so enjoying her holiday that she would like to stay in
our Hospital for another fortnight. Her royal wish was
regarded as a command, and we prolonged her holiday, but
before she finally left, she honoured us by calling at our house
with her retinue, and to testify their gratitude for restored
sight she and her son presented us with gifts.

797 But now let us go to the wards. The word "ward"
conjures up pictures of long rooms, with spick-and-span
white painted walls, and floors so polished and smooth, that
one feels skates would be the safest foot-gear; tables with
plate-glass tops and beautiful flowers, and rows of white,
quilted beds. But in the frontier hospitals of India, wards
are not quite of this nature. When a Ladaki goes to Hospital,
758 he does not go alone, but likes to take as many of his family
593 with him as he can, and our wards are made to accommodate
them all. This has the further advantage that the family's
cooking fire, which is often made on the floor in the centre of
the "ward" helps to heat the room. The whole building is
made of mud bricks, some floors are boarded, others are not.
758 We enter the first ward. Here is a man on whom we operated
● 301 to remove large tumours, depending from the lobes of his
164 ears, which had formed because he would persist in wearing
ear-rings. We warn him that if he does not restrain his
vanity in future, he will get further growths, but he replies
that it is a religious duty for him to wear the ornaments, and
he had actually come to have his keloids removed in order to be
758 able to wear ear ornaments again. In the next ward we find an

156 National Pastimes & Sports

526 slow trot. One alternative only remained: No. 1 had to drop the ball at the mid-line, whilst No. 2 who was riding immediately behind was expected to hit it. During the first half the European combination did wonders, and at half time were leading by four goals, but this put the home team on its mettle, and they gradually caught up. Time, however, was in favour of the visitors, who won their game by one goal. Will such a match ever be played again?

541 Next let us go to the bazar and watch the horse-racing. This peculiar species of horse-racing is quite in keeping with this quaint country. We take up our positions on the verandah of the post office. At the further end of the bazar about thirty ponies and their jockeys are gathered. First along the course comes a rider decked out in the most wonderful garments. His dress is a beautifully embroidered Chinese mandarin's robe and the insignia of his office is a tigerskin tunic. On his head he wears a large round hat covered with gilt tinsel, the crown rising to a dome, surmounted by a knob to which streamers of gilt tinsel passing from the brim are attached. This is quite a personage, who assumes the title of *glabdag*, which means one to whom the gods are subject. The office boasts a long lineage and is traceable to pre-Buddhist times. Its representative is always chosen from one of three families, and his duty is to serve the King personally, one especial task being to change the pencil cedar on His Majesty's altar on New Year's day. When he rides ahead of all the jockeys, he is acting as his King's Viceroy. Having led the way, the race can begin, but a starter is quite unnecessary. Each man starts off just when he likes and simply tears down the bazar as hard as his pony will carry him; though they often elect to start in a bunch, there seems to be no purposeful relationship between them, and odd ones left far behind carry on with equal zest. Needless to say bookies are unnecessary. Sometimes a wag will add to the delight of the spectators by performing gymnastic feats as he rides, possibly having dressed

242 Introduction to the Hemis Mystery Play

533 *dGonpa* strangely appropriate lama figures with fairy-tale
 792 hats are blowing long shawms, telescopic trumpets which pull
 346 out to about fourteen feet, while at their sides are other priests
 ready to take turn with their smaller flageolets. The strangely
 Wagnerian effects of these shawms, which is soon replaced by
 the higher tones of the other instruments, throw a plaintive,
 questioning, sweetly-sad melody out into the mysteries of the
 600 silent grandeur around. The vastness of nature's magnificent
 rugged mightiness, the elfish dwelling places and lights
 fashioned by human hands in this strange mountain fastness,
 and the haunting nature of the weird music under the star-
 spangled moonlit sky, combine to form an atmosphere which
 will last as long as the memory can recall them. Returning
 to camp, we almost stumble over a pile of sacks, and are
 surprised to hear a *zhu-le* and descry a head at one end. It is
 our own ponymen, who had been passed sitting round their
 camp-fire on our way out, now already tucked up under their
 sacks in the open. Proceeding more warily, more sacks are
 found covering watchers beside a mare who foaled the day
 after arrival, and yet she, carrying her load with her two-days
 old offspring at her side, will travel back with us next day, the
 long-legged wee thing occasionally getting a lift in the arms
 of the ponyman, and turning up at the camping place
 apparently none the worse for its fourteen mile run.

796 Up the sides of the stream sounds of revelry begin to arise
 from around the camp-fires of the many pilgrims, laughter
 and chatter and the rhythmic beat of dance music. Many
 of these pilgrims we have already seen on the road; town
 ladies from Leh with immensely wide *perags* and all their
 gala finery, rattling with jewelry, their blue turquoises and
 gay capes of red and green showing up as delightful spots of
 colour on the bare brown landscape when they rode ahead.
 184 Stopping at any little spot by the roadside, where water is
 accessible to brew their tea, were little groups of wayfarers
 from the countryside below Leh and from the lesser known

[291]
 [301]

776 Jäschke, means "low." The name could therefore well mean "the
773 lower one." (Compare lji-ba and lei-ba, "heavy.") The Klu-mo
or female nymphs are famous for their beauty and Kesar is there-
fore warned not to fall in love with them. In No. 7 of the Glin-glu
of Kalatse, aBru-gu-ma to Kesar:

Oh my wise king!

When you now descend into the land of the water spirits
And see all the nymphs of that land,

Then forget not your helpmeet in the land of man.

(301) The Ladakhi women want to equal the nymphs in beauty and
(32) therefore they wear on their head broad leather strips covered with
turquoises, which fall from their heads down below the middle of
their backs. This leather strip, called te-rag, is supposed to repre-
sent a snake growing out of the human back. This, according to
the rules of ancient Indic art, is the characteristic feature of the
(784) Nagas. To this realm of the waters belongs everything that lives
and moves in water. It therefore includes fish, frogs, and quite
especially water snakes. Since all these creatures can assume
human form, even if only with the insignia mentioned, the Tibetans
may not eat any of them. The nymphs are supposed to distinguish
themselves not only by multitudinous propagation (consider the
many fish eggs), but also by a high degree of wisdom. When Kesar's
letter arrives in Glin, in which he announces his return from the
north country, a nymph is the only creature who can read the
writing (1).

1. Lower Ladakhi Version, "Capture of aBru-gu-ma."
No. 7. ¹
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With respect to King IJogs-po, it should also be mentioned that
according to song No. VIIb of the Wedding Songs of Kalatse, he is
identical with the famous Ma-dros-zil-chen (Avavatapta, "Not-
hot"). In this way we are told his dwelling place at the same time.
It is the above-named Manasarowar Lake, the lake Ma-dros. In the
chronicle of Ladakh we read in the report of King Khri-sron-Ide-btsan
that this human king, or his friend, Padmasumbhava, got the king
of the nymphs to come up to the surface of the Manasarowar Lake
by holding a thunder mace (vajra) in the water of the lake. The
776 nymph who was able to read (mentioned above) had been brought
773 out of her element only because someone had thrown poison into
751 the water. The king of the nymphs had to promise the king of
mankind never to let leprosy come again among
A [See pp. 1-8, Category 116 for references -- Analyst]

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corrupted from *lal*, ruby, it having been the ruby in the crown of the old Ladakhi kings. *Dosmoche* and *nagrang* are both non-buddhist festivals. Although the *klu's* or water-snakes have nothing to do with them, they are Bon festivals, but attended by many buddhist priests and laymen. All evil spirits of the winter are driven into a cake, which is burnt outside the village. In Leh the fetish is formed of *mdosmo's*, see Jäschke's dictionary. In Mashro it is a black one. According to a different derivation this festival is called 'the black one' on account of the black coat of *Langdarma's* murderer whose deed is praised then.

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5. (a) དཔི་ཐུག་གི་རྒྱུ་ལ་ཉོར་དང་ལུ་ལ་ཁྱོེ་ཟམ།
 (b) spithüggi rgu'stor dang lug' khog zam'.
 (c) At the time of the *rgustor* festival at *Spithug* [the heat] is like a sheep.
 (d) Often said instead of the former.
 (e) The name of the village *Spithüg* is said to have been formerly *dpethug*, 'the arrived at likeness.' The monastery of *Spithüg* was built after the picture of a famous monastery in Lhassa. *Rgustor* is a *Comp. determ.* composed of *nyergu* = 29 and *storma*, offering. The devils are urged to enter a large cake, offered to them and the cake is burned outside the village. 29 is the date of the festival.

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6. (a) ས་ལ་སྒྱེད་རེ་སྒྱེད་ེ། སི་ལ་སྒྱིད་རེ་སྒྱུབ་རེ།
 (b) sa'la skya're sngo're mi'la skyid're, düg're.
 (c) On the ground [it is] alternately grey and green, with
 man [there is] one turn fortunate, one turn un-
 fortunate.
 (d) See 1 (d).
 (e) In Ladakhi a single *re* has often the meaning of some,
 for instance *lorela*, in some years. Here *re* forms
Composita with *skyabu*, *ngonpo*, etc.

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7. (a) ཁ་ལ་སྤྱོད་ཅུ་ལོའི་དུས།
ཅི་གོ་ནི་འབྱུང་དེ་ཅི་ཡི་དུས།

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- (b) kha' ran'gu khor'dus, ci' gonbud'de, ci' zā dus'.

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- (c) [Looking] at the tricks of the plucky Balti, the heart of the timid Tibetan is lost. 181
- (d) An explanation of the constant bad luck of the West-Tibetans on the ground of the national character.
- (e) *Bkolbkol* is a word which seems to occur only in this connection. 000
45. (a) མཉམ་པོ་དུགས་པ་སྒྲུབ་པ་ལྟོད། 539
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- (b) *nyam'po dugs'pa la'maa khyod'*.
- (c) [When] living together, [we say] "thou" to a lama.
- (d) Respect is lessened by closer acquaintance.
- (e) *Khyod* is the common word for addressing inferiors or comrades. A lama ought to be addressed with *nyerang*; *dugspa* = *dugpar*. The Supine is sometimes used instead of the Gerund. 000
46. (a) མནའ་མ་མནའ་མ་ཟེར་ར་ནི་མིའི་ཡོག་སྒྲོ་ཡིན། 539
562
301
- ཐྱུབ་པ་གཡུ་ཁྱུང་བདག་ག་ནི་སེམ་པའི་སྐོ་བསྒྲོར་ཡིན།
- (b) *na'ma na'ma zer'ra ning' mi'i yog'mo in' gyab'la yu'zhung tag'ga ning sem'pā gob'skor iu'*.
- (c) [Although they] call her daughter-in-law, she is the servant of men. On the back many turquoises are fastened, but it is a deceit of the soul.
- (d) Refers to the low position of the Ladakhi woman.
- (e) *Zerra* and *tagga* are corrupted from *zerbar* and *btagpar*. The supine used instead of the gerund = *gyuzhung* = *gyuchung* = small turquoises. See also *buzhung* for *buchung*. All Ladakhi women wear their turquoises on a strap of leather which is fastened on the head and descends to the middle of the back. *Semba* = *sems*, soul. *samba* = thought.
47. (a) ཁྱུང་གོ་ཐྱུག་ཟེར་པ། ཁྱུང་གོ་སྐོ་འབྲུག། 539
- (b) *Kha'tā ko'wag zer'pa, cung'kā mig' thrul'*.
- (c) The crow has said *koicag*; [in the] eye of the raven it is mistaken.
- (d) A man may say something very nice, [for instance *koicag*] his enemy will find great faults in it.
- (e) *Zerpa* is past participle; *cungka* = *skyungka*. 000

2120

595 shall try to show why in some cases
121 polyandry is fraternal, and in others non-
fraternal.

162 The province of Ladak, which I visited,
197 is inhabited by Tibetans speaking an
793 ancient form of the language. Tibet, of
643 course, is run by the Lamaist church and
361 the head of the country is the Dalai Lama.
341 The former kings of Tibet have taken
131 refuge in Ladak since the 8th century A. D.
175 and live in the castle of Leh. The town
is very characteristic of Tibetan towns.
Flat-roofed houses are very well built on
the side of high mountains. The altitude
is 12,000 feet, the entire area is snowed in
during the winter, and the people live
[52] mostly in their houses and do not go out.

164 These Tibetan houses are not very dif-
123 ferent from our own western type of
354 houses, except in one respect. The kitchen
here has no chimney, so it can be imagined
how much smoke fills the room when they
cook. The Tibetans do not seem to mind;
though we personally found it very difficult
to stand upright in their kitchens when
they were cooking and so spent most of
our time there on all fours, to avoid the
smoke and keep our eyes from watering.
The people suffer from eye trouble because
of this practice and yet they seem to stick
to it in a very curious manner.

291 The characteristic dress of the Ladak
301 women is of red cloth such as the men
523 wear. They have a sheepskin toga which
428 they throw over their shoulders and a very
characteristic head-dress, made of a piece
of red felt with two enormous ears of black
wool. The red felt band is studded with
turquoises at the back, family heirlooms,
handed down from mother to daughter.
Such a headdress is known as a *perak*.

291 The men are tough-looking. They very
857 often have their right shoulders bare;
though, sometimes they have a Chinese
shirt thrown over them. When they are
working, they usually have the right
shoulder uncovered, however cold the
weather may be. Looking at Tibetan
children, one could imagine at first sight

lax order than that of the established Church in Tibet, and allows marriage of the clergy.

Three of the languages spoken are Bunan, Manchet and Tinan, all of them non-Aryan, non-Tibetan in origin, and closely related basically with the Munda language of north-east India. Inmixtures have, however, taken place and very many foreign words and forms have crept into the three languages, Bunan being more infused with classical Tibetan, and Manchat and Tinan having acquired many words from the Aryan Indian languages of Chamba and Kulu. In some parts of the Chandra and of the Bhaga valleys, round Khoksar and Kolong, Tibetan is spoken too, in its local dialectual form. Kyelang is in the centre of the Bunan speaking area, while Tinan is spoken east of the confluent of the Chandra and the Bhaga, and Manchat west of the same right up to the border of Chamba. Tibetan is the *lingua franca* of the whole country, although it is perhaps less understood in the Manchat speaking area (that is in the valley of the Chandra-Bhaga) than elsewhere. Literacy is quite high among the Buddhists, their children, as is the custom also in Tibet, going at an early age to learn to read and write Tibetan in the monasteries.

The people have a distinct mongoloid appearance, although not as pronounced as that of the occasional visitor from Tibet often encountered during the summer months. In dress, the men at least, wear clothes very like those of the inhabitants of Tibet. A long, loose robe of dirty white or dark coloured wool is worn with a sash round the waist, while it is buttoned up over the right shoulder with Chinese type fastenings. On their heads they wear small caps such as in Kulu, or Tibetan embroidered hats with fur flaps turned up, but which can be let down if needed over the ears.

The women have a much more characteristic way of dressing which is restricted to the valley of Lahul, so that it is possible to tell at once that they come from there. The robe which they wear is secured at the waist with a sash from the back of which hang two strings of brass beads; these are plaited into the hair and pass under the girdle, over which a square piece of mother of pearl shell is fastened into the extremities of the plaits. On the head, the hair is collected at the centre on top and there a saucer shaped silver ornament, often with a turquoise in the middle, is fastened down. Over the temples, on either side, a ball of amber called *poshel* (*sPos-Shel*) (imported from East Prussia) is attached with silver links to the centre piece on top of the head. Over the robe, a thick woollen coat is often worn, and trousers can be glimpsed

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383

A man is *yuksapa* (*Yugs-sa-pa*) after the death of his wife, also for a period of time the duration of which depends on circumstances (if it is the senior or one of the junior wives) and on the part of Ladak. His mourning is less severe than that of a woman, and all he has to do is to keep from rejoicing and amusing himself, not put on any jewelry or gay colours, wear his hat with the side flaps turned down. He may eat in common with the members of his household and need not stay indoors for the length of time that he is unclean.

During the period of birth pollution, a certain number of ceremonies connected with the new-born child take place in the house of its parents. If it is a boy, a *da-dar* (*mDa-dar*), that is an arrow with silk ribbons of five different colours attached to it, is placed in a pot of grain next to the mother's bed. Before the babe takes its first milk, one of the fathers (the most influential one) takes a spoon and with saffron powder draws the last letter of the Tibetan alphabet "A" in reverse on it. He then prints this letter on the child's mouth, be it a boy or a girl, and it is only after this that it is allowed to take any nourishment.

The next step is to call in an *Onpo* (*dbang-po*) or astrologer, who is entrusted with making the baby's horoscope. Seven days later, relatives and visitors, but no one of the new-born's *p'haspun*, arrive to congratulate. They bring *mar-zan* (*Mar-Zan*) or "butter-porridge" (made of butter, rice sugar and apricots) with them and feast on it with the family.

At the same time as the *lhabsang* cleansing ceremony takes place, the child has its hair cut (*gJur*) in a special way - short on top, but left long on the sides -, a black soot mark is placed on its face from the tip of its nose upwards towards and over its forehead, and it is given iron bangles to wear. It will keep all these marks until it is four or five years old.

After the cleaning ceremony is finished, the parents can go normally about their business again. It is then that relatives and friends, including members of the *p'haspun*, come on visit in a festival called *Da-kang* (*Zla-Gang*) or "month full". They bring ornaments, presents for the child, and some coins of one pice (called *Tambol* in Ladak, which I presume to be a Hindu word as it is not Tibetan). This money is paid to the parents, but it is repayable, in that when the giver has a birth in his house, the amount will have to be paid back by the present recipient.

The paternal aunt (father's sister) brings a special type of cap to this festival, called a *Pan-ju* (*Pan-Jwu*) or "small Pandit cap", a type of

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[784]846
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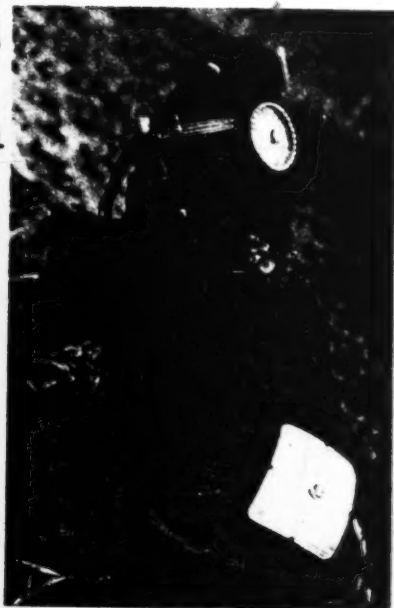


Fig. 34. Lahuli women working in a field.

Fig. 35. The *chang* girl at the wedding in the Tolag-pa house, Lahul.

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Fig. 36. The author with Lobsang on his left seated among Rupchu nomads.

[P. 480-A]

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2. Blacoe M-3 (1890-ca. 1920) 1922 AV4 Kashmir W. Tibetans AJ4



[Photo by]

FOUR LADIES OF LADAKH.

[Vishu Nath]

On the head of the figure to the right notice the magnificent "rough" turquoise. These are probably an heirloom. The white shells worn by the next are parts of a thick shell.

[Facing p 206]

A Trip to Ladakh

782 This pocket set is a most neat and clever arrangement, for the paten and stand are so made that they fit beautifully into the metal pot which is the chalice. Every Buddhist can be his own priest and give the Elements to himself.

291 Many wear a chatelaine attached to their leather belt,
 293 on which hang most of the things mentioned, and thus their belt is left free for other goods and chattels. Their shoes are generally felt top-boots, often of gaudy colours.

The head-dress is a cloth cap, not infrequently of the same colour as their dress, but I am not able to describe it as I have never seen anything like it; it is perhaps a little like a Balaclava cap or a helmet with flaps. It is most picturesque and odd-looking. The whole costume

● 291 seems to suit the Mongol features excellently, especially
 301 with the long pigtail hanging down the back, which
 302 always covers the back of the cloak with black grease. The women dress much like the men, only their head-dress is different. They wear a "pirak"—that is, a piece of red cloth about six or eight inches wide, which starts from the forehead and continues down the back nearly to the waist. It is covered with rows of precious stones, chiefly rough pieces of turquoise, and silver ornaments. This system of carrying their wealth on their heads shows how honest these people are. Then on each side of the face, and sewn on to this strip of cloth, are two pieces of astrakhan, which are made to stick out at right angles to the face some six inches, like black wings. Altogether it is most becoming.

512 The women in this country are not "purdah," and are treated on equal terms with the men. It is most refreshing. They are not the least shy or bold. They are just their smiling jolly selves, like their menfolk.

000 I have mentioned a few pages previously that on enter-